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adds Kethe (translator of "Old Hundredth"), Baron, and Knox. Martin disagrees with the usual account of the immediate success of the translation, relying here largely on Whittingham's inaccurate statement in 1575 that it had not been reprinted. Martin himself records two separate editions of the New Testament and three of the whole Bible by 1570. He is however entirely correct in pointing out the decided increase of editions after the death of Archbishop Parker in 1575.

The political theories of "constitutional government, and the limited authority of 'superior powers'", as Mitchell has pointed out, were not only published and exemplified by these exiles but have been accepted by the English-speaking world. Here Martin is at home through previous publications, and one of his best chapters discusses the publications of Goodman, Gilby, and Knox.

The chapter on the work of the exiles after their return is perhaps as good an account as can be found in such brief compass. Especially significant is the comment in a letter to Calvin by Gallars, the pastor sent from Geneva to the French church in London, that the returned exiles "ne gardent aucune mesure". A list is given of a dozen exiles of the more moderate temper who were called to bishoprics or deaneries and shared directly in the ecclesiastical reorganization as revisers of the Prayer Book or Thirty-Nine Articles. The reader would have welcomed a fuller list of the positions, noteworthy in number and importance, held in the universities and the church. For such information, and for the names and activities of both the 186 members of the church and the twenty-six other English exiles in Geneva, one must still turn to scattered biographical material and to the lists in Mitchell (or Hyer) containing at least forty-one annotated names lacking in Martin's index. M. Martin has reprinted the *Livre des Anglois*, still preserved at Geneva, containing the "Membres of the Church", "Ministers, Seniors and Deacons yerely chosen", baptisms, marriages, and burials. Such entries at once suggest significant comparisons with colonial church records.

In spite of some minor errors and omissions—almost inevitable in such a mass of names and bibliographical data—the book gives evidence of both modesty and scholarship. Its author has rendered a service by combining documents and precise bibliographical material with a clear discussion of a significant illustration of the internationalism of Geneva and Puritanism.

HERBERT DARLING FOSTER.

*The Archbishops of St. Andrews.* By JOHN HERKLESS and ROBERT KERR HANNAY. Volume V. (Edinburgh and London: William Blackwood and Sons. 1915. Pp. 268.)

THE fifth volume of the history of the archbishops of Saint Andrews continues on the lines of its predecessors and is devoted to the life of

John Hamilton, the last Roman Catholic archbishop. This volume tells an intricate and tragic story of rivalry, intrigue, strife, murder, and execution. Scotland, a poor and backward country, the scene of the rival efforts for influence of two great powers, France and England, was then in a position not unlike that of a Balkan state in modern times. Its natural development was checked by outside influences. Acute and violent religious strife divided its people. Old feuds separated the great landowners. The discipline of the Church had long been weak, for the results of the organizing genius of Innocent III. had hardly reached Scotland and its ecclesiastical disorders were a scandal for many scores of years before the Protestant movement began. In this respect there is the sharpest contrast between the primates in Scotland and the primates in England. Canterbury was staid and respectable, St. Andrews was dissolute. It is the contrast between two different stages of civilization.

The life of John Hamilton represents in outline the state of society in Scotland. He was the bastard son of the first Earl of Arran and himself, though an archbishop, the father of many bastards, whom he was not ashamed to acknowledge. When he was fourteen the pope named him to be abbot of the rich monastery of Paisley. He studied in Paris and brought back to Scotland some smatterings of French culture and an outlook broader than that of many of the ecclesiastics about him. Before he was forty he was archbishop of St. Andrews and primate of Scotland. This post made him the leader of the Scottish church during the great struggle with the Protestants under John Knox. By nature Hamilton was no persecutor, but his office made him one. Mylne, an old man of eighty, was burned for heresy at St. Andrews in 1558 and there was bitter comment upon the immoral life of Hamilton, his persecutor, compared with the character of the devout old man whose grey hairs might have protected him. The authors combat the received tradition that Hamilton was active in punishing Mylne. When the Scottish Parliament made Scotland officially Protestant Hamilton's position was difficult. He supported the Roman Catholic Queen Mary against her Protestant subjects and showed no scruple in his partizanship. Forces were gathering that involved civil war. When Mary was obliged to fly from the country Hamilton had little power. He took an active part in the plot which resulted in the murder of the regent Moray, and when accused admitted his guilt. The result was that, clothed in a full array of ecclesiastical vestments, the archbishop was hanged in the market-place of Stirling, April 6, 1571.

Such is the graphic story covered by this volume. There is, however, nothing graphic in the telling of the story. The authors have used conscientiously their authorities, state papers, acts of Parliament, registers, etc., with the result that they are able to construct almost an itinerary of Hamilton. But they have infused into this dead material no spark of the life which only imaginative insight would give. James

Hamilton of Bothwellhaugh, who murdered Moray and with whom the archbishop had dealings, was a picturesque villain who tried later to murder the Prince of Orange. What would not Robert Louis Stevenson have made of such material as that furnished by Bothwellhaugh, Châtellerauld, Queen Mary, Knox, and many others? Stevenson, of course, was a man of letters, but why should not the historian write literature? The volume is badly arranged. The same heading runs through the whole book, the chapters themselves have only dates for their titles, and no outline of the contents is to be found anywhere. The index, too, is without cross-references. Painstaking research and accuracy do not wholly compensate for these defects.

*Les Sources de l'Histoire de France, XVI<sup>e</sup> Siècle (1494-1610).*

Par HENRI HAUSER, Professeur à l'Université de Dijon.

Volume IV. *Henri IV. (1589-1610).* (Paris: August Picard. 1916. Pp. xix, 223.)

WITH this work M. Hauser completes a labor of erudition which has occupied him for the past ten years, and which fills four volumes, covering the period of the Italian wars, the reigns of Francis I. and Henry II., the wars of religion, and finally the reign of Henry IV. Carlyle compared the pamphlet literature of the Cromwellian epoch to the mines of Potosí. The comparison applies with equal aptness, both for volume and for quality, to the sources of French history in the sixteenth century. One who has himself spent many months of research in the archives of the history of France in this period may be permitted to congratulate M. Hauser most heartily upon the accomplishment of a task of scholarship in which love and duty must often have been commingled sentiments.

The character of this poly-volumed *Manuel* was determined by the founder of the series, the late M. Auguste Molinier. It was primarily intended to be a critical catalogue of the narrative sources of French history, with some notice of those documentary and literary sources which were thought to be "indispensable", and which were somewhat unscientifically denominated "indirect". The bibliographical determinism of M. Molinier has obviously embarrassed M. Hauser in the arrangement and treatment of his material, but he has nevertheless, for the most part, loyally adhered to the original scheme. But the categories of medieval historical bibliography cannot be adapted to modern history. M. Bourgeois, in the volumes of this series devoted to the seventeenth century, frankly broke away from the original plan, being compelled so to do by the overwhelming mass of archive material in modern times, and the slight value of narrative material in comparison with it. It seems a pity that, for the sake of a theoretical unity of arrangement, which is manifestly inadequate for the epoch with which he is dealing, M. Hauser should have permitted himself to have been so inhibited in his labors.